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laws; yes, without even knowing and searching out His power and His wisdom, etc. These praises are an opiate for the conscience of such people and a pillow on which they hope to sleep tranquilly.

"Children cannot comprehend all *religious concepts*, but a few, notwithstanding, must be imparted to them; only these should be more negative than positive. To make children repeat formulas is of no use, and produces only a false concept of piety. True reverence consists in acting according to God's will, and it is this that children must be taught. Care must be taken with children, as with one's self, that the name of God be not so often misused. Merely to use it in congratulation, even with pious intentions, is a profanation. The thought of God should fill a man with reverence every time he speaks His name, and he should therefore seldom use it, and never frivolously. The child must learn to feel respect for God as the master of his life and of the whole world; further, as the protector of man; and, finally, as his judge. It is said that Newton always stopped and meditated a moment whenever he spoke the name of God."

NOUVEAU PROGRAMME DE SOCIOLOGIE. Esquisse d'une Introduction Générale à l'Étude des Sciences du Monde Surorganique, par *Eugène de Roberty*, Professeur à l'Université de Bruxelles, Vice-Président de l'Institut International de Sociologie. Paris: Félix Alcan, Éditeur. 1904. Pp. 268. Price, 5 fr.

Eugene Roberty, a native Russian who has found a more congenial home in Western Europe and is now Professor at the new University of Brussels, publishes in the present volume "a new programme of sociology," which he calls an attempt of a general introduction of the study of the sciences of the super-organic world. By "super-organic" he understands those important relations which are not represented in the organism of the individual, but constitute the factors of social relations. He traces the process of socialisation, and in this sense he contrasts collective psychology with individual psychology. His work consists of three divisions: The first part is a résumé of the fundamentals of the author's sociology, who, after a discussion of different hypotheses of the nature of the social phenomenon, offers his own solution, which he discovers in the most general law that governs the evolution of society, and which explains why and how a social state necessarily produces another which follows and replaces it. The second part is devoted to an inquisition of the main factors of civilization and progress. He regards inter-sexual love as a great æsthetic manifestation, as the prototype of the beautiful arts, and he finds in the ideal of liberty the determinant of the sociological development. Professor Roberty rejects the freedom of the will and speaks of it as the illusion of the *libre arbitre*. He deems that a new

definition of the concept of liberty is needed which would set liberty in contrast to oppression. The third part is devoted to the new moral order which is to be established upon the basis of the sociological laws with the decay of the present relations and metaphysics that has become inevitable. A new formation must be expected and Professor Roberty prognosticates the rise of a new morality which will reanimate our hopes and our courage.

TRANSITIONAL ERAS IN THOUGHT WITH SPECIAL REFERENCE TO THE PRESENT AGE. By *A. C. Armstrong, Ph.D.*; Professor of Philosophy in Wesleyan University. New York: The Macmillan Company. London: Macmillan & Co., Ltd. 1904. Pp. 347. Price, \$2.00.

Prof. A. C. Armstrong discusses the conflict between science and religion, and confidently offers his solution of the problem as sound and rational. The present age, which like all eras of transition is decidedly marked by negativism, is a phase in the growth of mankind. He believes that though our religious views may be modified, they will be reformed in the struggle for truth. Theism is not endangered. "The grounds of theistic belief are numerous and varied; the complete argument for theism is cumulative, composed of many convergent lines of proof. To different minds the several elements which compose it appeal in different ways and with varying degrees of force. Not least important, however, and far from least in its coercive influence over the modern mind, is the conviction of the supreme significance of the theistic postulate. * * * The instinctive disposition of the human spirit to crown its feelings and its action, as it completes its thinking, by belief in a Supreme Spiritual Being, may be a delusive impulse rather than a mental tendency which is worthy of all trust. But these convictions and the ideal appreciation of their object, these strivings toward the assurance that God exists and reigns, themselves constitute a principal obstacle to the successful defence of the sceptical position. * * * Or to employ the more accurate, because more simple and spontaneous, words of St. Augustine, 'God has made us for Himself, and our heart is restless till it finds rest in Him.'"

Our author comes to the following conclusion:

"In order to complete the advance from a negative to a positive age, developmental synthesis must conform to two different yet related standards; it must satisfy the demand for conclusions in accord with the results of advancing knowledge; it must meet the need for principles fitted to serve as the foundation and the vehicles of a vigorous life. These constitute the criteria by which the value of constructive movements is to be tested. * * * Thought must become conviction, reason find an ally in will, belief pass over into joyous faith, for so only can they accomplish their appointed work."